

The family institution resulted and became customary by imitation. Marriage was the form of agreement between the man and the woman by which they entered into the family institution. In the most primitive form of life known to us (Australians and Bushmen) the man roams abroad in search of meat food. His wife or wives stay by the fire at a trysting place, care for the children, and collect plant food. Thus the combination comes under the form of antagonistic cooperation. It presents us the germ of the industrial organization. It is a product of the folkways, being the resultant custom which arises, in time, out of the ways of satisfying interests which separate individuals, or pairs, invent and try. It follows that marriage in all its forms is in the mores of the time and place.

361. Regulation is conventional, not natural. The sex passion affects the weal or woe of human beings far more than hunger, vanity, or ghost fear. It has far more complications with other interests than the other great motives. There is no escaping the good and ill, the pleasure and pain, which inhere in it. It has two opposite extremes, — renunciation and license. In neither one of these can peace and satisfaction be found, or escape from the irritation of antagonistic impulses. There is no ground at all for the opinion that "nature" gave men an appetite the satisfaction of which would be peaceful and satisfactory, but that human laws and institutions have put it under constraints which produce agony.¹ The truth is that license stimulates desire without limit, and ends in impotent agony. Renunciation produces agony of another kind. Somewhere between lies temperance, which seems an easy solution, but

there is no definition* of temperance which is generally applicable, and, wherever the limit may be set, there, on either side of it, the antagonistic impulses appear again, — one of indulgence, the other of restraint, — producing pitfalls of vice and ruin, and ever renewing the strain and torment of the problem of right and duty. Therefore regulation is imperatively called for by the facts of "nature," and the regulation must come from intelligence and judgment. No determination of what the regulation should

¹ **Bebel, *Die Frau*, 73.**